

A
 SERMON
 ON THE ^K
 Fast-Day,

January the Sixteenth, 17¹¹.

AGAINST
Such as delight in War.

By a Divine of the Church of England.

The Second Edition.

L O N D O N,

Printed for Sam. Buckley, at the Dolphin in
 Little-Britain: 1712.

Price Three Pence.

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Psalm lxviii. 30.

*Rebuke the Company of Spearmen, the
Multitude of the Bulls, with the Calves
of the People, till every one submit
himself with Pieces of Silver. Scatter
thou the People that delight in War.*

DAVID having brought the Ark of God up to *Jerusalem*, and prepared a noble Tabernacle for its Reception, was in hopes that God would be more favourable to him, for its Sake and Presence; and having already obtained some great Advantages over his Enemies, and being again engag'd in some new War, he compos'd this Psalm, wherein, as he returns his Praises for his former Success, so he implores anew the Assistance of God in his present Expedition; and encourages himself to hope for it, from the many signal Favours he had heretofore shewn to his People, in bringing them out from *Egypt*, sustaining them in the Wilderness, and settling them in the Land of *Canaan*: And the Words of the Text are a kind of Prayer of Imprecation against his Enemies, that all the Hindrances of Peace might be removed, and all the Instruments of War confounded; *Rebuke the Company of Spearmen, the Multitude of the Bulls, with the Calves of the People, till every one submit himself with*

Pieces of Silver. Scatter thou the People that delight in War. Of which Words I will, in the first place, give a short and easy Explanation; and, in the second, see what Use we may make of them.

First, Of the Terms here used. By the *Company of Spear-men*, we naturally understand Soldiers, that being a Weapon generally used in all Armies; and by *rebuking them* is meant humbling their Pride, and stopping them in their Carreer. By the *Multitude of Bulls*, are meant Kings and Princes, Generals and great Officers; those Creatures being put, in Scriptures, to denote the great Men of the World, fierce and wild, head-strong and violent, ranging about the Grounds and Pastures, not to be bounded or restrain'd. So in *Pf. 22. 12.* *Many Bulls have compassed me, strong Bulls of Bashan have beset me round.* So in *Is. 34. 7.* *Ezek. 39. 18.* *Amos 4. 1.* *Hear this ye Kine of Bashan, that are in the Mountain of Samaria, which oppress the Poor and crush the Needy; which say to their Masters, bring and let us drink.* In all which Places are understood, insolent and wanton great Men, that roam about lawless and uncontroll'd, and take the World before them to be all their own. By the *Calves of the People* may be understood the Common Soldiers, who follow their Leaders, as those Creatures do the Chief of the Herd; led by Sight and by Example without any Consideration of their own. These and their Commanders *David* prays may be rebuked, and brought so low, that they may come and submit themselves, and bring their Tribute in their Hands, which is the Meaning of *humbly bringing pieces of*

of Silver with them, because they paid their Tribute and their Ransom in them. So that hitherto, the Words of the Text are a Prayer of King *David*, that God would utterly subdue, and bring to nought his Enemies, both Prince and People, Generals and their Armies. They are not to be understood of any of his own People, either Civil or Military; for that had been a little below his Princely Dignity, who was entirely Master of his own Affairs, and the sole Judge of Peace and War, himself. Nor are they to be understood of any Nation, Prince, or People in Alliance with him, for he was in none at this Time, that we know of; but they are to be understood of those *his Enemies*, who were actually in War against him; and the following Words are more particular, and tell what kind of Enemies these were, and shew withal the Justice and the Reasonableness of such a Prayer, *Scatter thou* (he offers it to God) *the People that delight in War*, the Kings and People that do not go to War unwillingly, and upon absolutely just and necessary Grounds and Occasions, and such Affronts and Injuries, and Provocations, as are not to be endured with any Safety to the Publick; but such as *make* Occasions when there are none; and such as *take the least* Occasions, and lay hold upon the smallest Injuries, and slightest Provocations: Such as go to War to satisfy their Vain-glory, their Ambition, their Covetousness, and their exorbitant Desire of Rule and Riches: Such as delight in War, for the Power of Mischief and Revenge-Sake, and for no truly good and honest Cause. These are the People *David* begs of God to scatter and
con-

confound. And this is a Prayer, that every good and wise Man joins with him in, and cannot help saying *Amen* in earnest to it. Let us see to the Thing it self, after this Explanation of the Terms.

Peace is, undoubtedly, the State, in which God made, and with which he design'd to bless the World; as well because he intended we should all of us be happy (which, out of Peace we cannot be) as also that the Violation and Breach of it always proceeds from Evil, and is occasioned through some Fault or other, which is contrary to God's Purpose and Design, and against some general or particular Command. One of the Parties either does to the other what God forbids him to do, or refuses to do what God commands. All War arises either from positive Injury done, or from Denial of doing Justice. These things demonstrate evidently, that War is contrary to God's Design, and that Peace is the State and Condition which he approves; and in which Men can be only universally happy: For God designs that all Men should be happy even in this Life; and he commands that no one should do Injury to his Neighbour: Now War occasions Mischief to Mankind, and Injury is generally the Occasion of War.

But altho' Gods primary Intention and Design, was to make and keep Men happy, and that Peace would certainly effect it, in its proper Instances; yet is not War therefore unlawful, upon that Side where it is just and necessary; but is equally approv'd of God, with Peace it Self, as being the only way of compassing the Ends of Peace; it is the necessary

fary means of regaining that Security and Ease, which was lost by Injury and Injustice; and it is not to be endur'd, when it is not in order to a true and lasting Peace. The Commands of God are, certainly, that all Men should live in the constant exercise of Justice, Truth, and Charity, to each the Other; and therefore it is as much his Will, that a Man should suffer no Injury from another, as it is that he should do none to another; so that whatever is absolutely necessary to the preserving or restoring Ease and Security to Mankind, must needs be approved of God, because it is the way and means by which they only can arrive at that happiness, which God intends Originally to bless them with; for the constant suffering of one Nation at the hands of another, does not beget or procure Peace, but rather invites repeated injuries. There would be, otherwise, no reconciling *the Lord of Hosts*, with *the God of Peace*; i. e. the Dislike he has of all Violence and Mischief offered by one Man, or one Nation, to another, with the many Commands he gives himself, to His own People, to War against several Nations, and his raising up several Nations against his own People, sometimes almost to their Extermination and Excision. And thus, it is, we are to understand the many Precepts and Exhortations to following Peace, and to the avoiding Quarrels and Contentions, in the Gospel. Our Saviour is indeed the *Prince of Peace*, and the Gospel is *the Gospel of Peace*, and Christians are to be *the Sons of Peace*, even in the literal Sense. And it is certain that if the Precepts of our Lord were observed, as they ought

ought to be, there would be neither private Quarrels nor publick Wars: Because that every thing that may either occasion, or prevent Debate and War, is certainly commanded or prohibited by Christ, so that Christianity is professedly and designedly the Doctrine of Peace, and they who observe it carefully will pursue nothing but Peace. And in this Sense it is true, that War is against both the Design and Doctrine of Christ; and if all Men were good Christians, there would be no such thing as War in the World. But it will not from hence follow, that all Wars and Contentions among Christians, are unlawful; because that the Doctrines of Christ, would (if attended to) prevent them: No more than it follows that all Penal Laws, and all Judicial Oaths, are unlawful among Christians; because they are commanded every One, *to love his Neighbour, and to speak the truth, and to do no Wickedness.* If all People would speak nothing but Truth, and all the Truth they were required to speak, an Oath would be needless, and the Testimony of God be call'd upon in vain; it would neither be wanted to the confirmation of Truth, nor to the making an end of any Difference, because the Truth would be as well discovered without it, and the Difference be as well decided. And so, if all Men would be Just and Righteous, as Christ commands them to be, there would be no occasion for Magistrates to punish them with Death, or Banishment, or Confiscation of Estate. But it does not from hence follow, that when the Truth cannot possibly be discovered, without a Solemn and Judicial Invocation of God, as a Witness and
 Avenger

Avenger, nor the Disputes and Differences of Men be otherwise determin'd, that then an Oath should be unlawful, altho' the Christians are commanded *not to Swear* : Nor that evil doers, and wicked and unjust People, are not to be punished and put to Death, altho' all Christians are commanded in the Gospel, *to be merciful, and not to kill*. The occasion both of Oaths and Punishments is something Evil, and undoubtedly forbidden by Christ ; but when this evil is committed, and this occasion given, Christ does not command Men not to punish Evil doers, nor to secure themselves against the like, or greater Mischief for the future. And so it is in the Case of War, if People would be just and true, and good Christians, there would be no such thing as War among them ; but if they will be false, and covetous, and cruel, and Ambitious, and offend against the Laws of Christ, they must be punish'd for their being so ; or at least Christianity does not hinder the injured and afflicted from endeavouring to secure themselves from suffering more Evil, and from repairing the Mischiefs they have already suffered. It can serve no End or Interest of Religion, to command a People to undergo whatever Evils a wantonly ambitious or malicious Adversary can see fit to inflict. For the true Reason why any one *private Person* is counselled in the Gospel, rather to suffer patiently, than retaliate an Injury, is, to prevent a greater Mischief than that which he Suffers, which private Revenge would certainly occasion to him ; for there is, really, no intrinsic worth in suffering, nor is it a thing that God delights

in : But it is for the Peace and good of Mankind, that they should have their Passions in Subjection, and be Masters of themselves, and subdue those violent Inclinations most Men have to vindicate severely the least Affronts and Injuries that are offered them; which still beget new Quarrels, and occasion greater Mischiefs. But now this End would not be answer'd by tying up the Hands of one Party only: And it had been to deliver up Christians (as fast as they became such) into the Will of their Enemies, with their Hands and Feet fettered and bound; and would have utterly prevented the Conversion of the Heathen World; for what Kingdom would have turn'd Christian, if they had been thereby exposed to the Insults of all their Neighbours, and must have been tyed to make no manner of Resistance? This would have put a most effectual Bar to the spreading the Doctrine of the Gospel. And therefore the evident and unavoidable Mischiefs and Absurdities that would follow, make it demonstrable, that War when it is just and necessary, is not unlawful and forbidden to Christians. It is not on any such Account that *David* curses, in a manner, all the Instruments of War: *Rebuke the Spearmen; and scatter those that delight in War.* For he was himself a great Warriour, and fought the *Lord's Battles*, as they are call'd, because they were in Favour of his chosen People, and because they were prospered by him: But the Strefs of the Prayer is bent against such as *took Delight in War*, and made it their Choice, without a very just Occasion, and most absolute Necessity.

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There are few People in the World, so barbarous by Nature, or who have by Custom and cruel Practices acquired so inhumane a Temper, as to take Delight in the Miseries of Mankind, that are the usual and almost unavoidable Consequences of War. The horrible Waste and Desolation of fair and fruitful Countries, the Sacking and the Burning Rich and Populous Cities, the Mutilations, Wounds, and Deaths of the Men of Arms, the Cries and Lamentations of the miserable Sufferers of all sorts, are things that the most insensible and hardened People cannot possibly delight in. But if they will neglect, and over-look, or venture the bringing all these Miseries and Evils, upon Peoples Heads, altho' they see and know them unavoidable, rather than foregoe the Satisfaction of their vain, ambitious, covetous, or cruel Desires, then they are properly said to *delight in War*, and the evil Consequences of it, let them pretend to never so much Care and Tenderness of Peoples Lives and Fortunes.

'Tis the Condition of Mankind, that they cannot possibly live, without a strict Subjection to some Governors; and that they who are intrusted with that Government, must of Necessity have a very great Power, which they may also abuse, if they will, to Purposes directly contrary to the very Ends of Government. They must have a very great Power, or else they can do no great Good; for a little Power can do but little good, or prevent but little Evil; and therefore 'tis in vain to expect any considerable Matters from a too closely limited and restrained Power. And yet where there is a great Power of doing great Matters

and much Good, there is also a Power of doing great Mischief, if it be misapplied : and that must needs depend very much upon the Will of those who have that Power. Thus, for a great many good Reasons, the Power of Peace and War, is, in most Nations, lodg'd in the Hands of Princes; and therefore we see that Peace or War depend much more upon the Temper, Humour, Will and Disposition of Princes, than on the true and just Necessities of their Kingdoms. Sometimes a Prince is by Nature fearful and sluggish, or else given up to Luxury and Softness, and therefore will not be alarmed by the most insolent and loudest Provocations, and by the greatest and most lasting Injuries and Affronts ; but will endure beyond all Reason, both Infamy and Loss, rather than be disturb'd. This is a Patience that is neither Christian nor Princely, nor indeed Manly, but such as frequently entails great Misery, as well as great Dishonour on a Nation ; For the Blood of a People does sometimes, like standing Waters, stagnate, putrify, and breed corrupt and dangerous Humours ; and tho' a long and ignominious Peace, be easy to that Generation which enjoys it, yet it breaks out on their Posterity, with greater violence and hazard. And therefore such an obstinate Resolution of maintaining Peace whatever happens, is really no kindness to a Nation at the long Run ; and such a Prince has the Power of the Sword committed to Him to no purpose, when the just occasions and necessities of his People will not prevail to the drawing it out, in their Defence. There is certainly an Excess on this Hand, as well as on the other ; and this Extreame is also faulty. But

But it happens but very seldom, and therefore is the less regarded. The Evils that oppress the World, do generally proceed from the contrary Tempers and Resolutions of Princes. Sometimes a little Injury is deeply resented, and some trivial Satisfaction or Demand being denied, is laid to Heart, and made the Occasion of a War: Sometimes a Fortress, City, or a little Country lies conveniently for such a Prince, and, if it were in other Hands, would greatly incommode him; the Want of this is not to be endured, and an Opportunity of gaining it must needs, at any Rate, be found and taken Hold of: Sometimes a Mischief very distant and uncertain is strongly apprehended, and must needs be guarded against; and such unreasonable Precautions oft occasion Wars: Sometimes one Prince has an Advantage in his Hands of greater Force, of Money, Arms, and Men, and only wants an Opportunity of using it against another; and therefore sets himself to seek an Occasion of invading him, which any the smallest Matter gives him, there being little wanting where both the Will and Means are ready: Sometimes the very Hope of Spoil and rich Rewards brings War into an inoffensive Country; and sometimes the Ambition of a great Name, the Honour of a Triumph, the Glory of finding out new Enemies, and conquering strange Countries, have engaged great Kingdoms in great Wars.

All these things, and many other such, mean and unworthy as they are, have been the Occasions of bringing mighty Calamities and Miseries upon the World. Not a single Passi-
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on of those great Men, tho' never so unrea-
sonable and extravagant, but is gratified at the
Expence of a prodigious Treasure both of
the Blood and Money of their Subjects. This,
I say, is the Condition of Mankind ; but
yet it is almost inevitable, for the Power of
Peace and War is, to prevent a World of In-
conveniencies that would otherwise arise,
most wisely placed in Princes ; and yet if it is
not exercised with the greatest Prudence and
Goodness imaginable, it is liable to the great-
est Abuse, and becomes the Instrument of e-
very evil Affection and Suggestion. So easy
is it to find out Excuses, and under the Pre-
sence of the publick Good, and of a just and
absolute Necessity, to gratify the most vain-
glorious Humour, the most ambitious, cove-
tous, or cruel Inclinations.

There is none but God and good Angels who
have the Power of doing Good and no Evil.
All mortal Creatures that are capable of doing
Good to Men, are, by the same Power, ena-
bled also to do them much Mischief ; and they
who are by God's Appointment, and by the
Nature of their Office, to be the Instruments
of great Good to Mankind, may by the same
Means be, as they often are, their great Plague
and Mischief : And there is no one way of
being so mischievous to the World, at one
Time, as *taking Delight in War*.

It was not without some Wit as well as Rea-
son, that *Philiscus* advised *Alexander*, whilst he
was seeking Glory and Immortality of Fame,
that he should take good Heed that he did not
make himself a *Plague* or *Pestilence* : intimating
that great and forward Soldiers were, in Truth,

no

no better than infectious ravaging Distempers wasting whole Countries, and desolating Cities: That those Diseases were indeed recorded to Posterity, and lived in *Fame*, but were both horrible and odious to all that heard of them or read them. And indeed, if there be any Difference betwixt these Plagues, it is to the Advantage of those meerly passive ones that are the Instruments of God's Providence, in punishing the World themselves without any Malice or Design; and *David*, under the hard Necessity of choosing one, chose the destroying Angel of God, rather than the Sword of War, to punish his Offences; knowing that the infinite Compassions of God fail not, but that he, in the Midst of Wrath, thinks upon Mercy; whereas the Fury of enraged victorious Men is deaf, and obstinate, and unrelenting.

These warlike and ambitious Leaders make good Pictures when they are dead: They make a shining Figure in Histories, and fill Chronicles with great Variety of Events; they store the Childrens Memories with brave Exploits, and entertain them with Delight and Pleasure; and raise fantastick high Conceits in the Minds of their own Countrymen, as though they were enobled by the Valour of their Ancestors, and that *their* Victories reflected Praise and Glory on their late Descendants. These are the mighty Benefits that many of these Heroes of Antiquity conferred upon Posterity, and worth, no Doubt of it, that vast Expence of Blood and Treasure these great Conquests cost them! What is the Peace and Quiet of the World, the Lives, and Liberties,

berties, and Fortunes of a great many hundred thousand Subjects, in Comparifon with the Name of *Conquerour*? Nothing is certainly too dear, to have it faid that fuch a Prince extended his Dominions to fuch a Sea or River, fo many Leagues beyond their former Bounds : This is exceeding fine, altho' at the fame Time it is fo many Leagues beyond all Faith, and Truth, and Reason, and Confcience ; and that 'tis certain, that when he broke through fuch a Country, he alfo broke through Juftice, Honour, and Religion, through the moft folemn Leagues and Contracts, confirmed with Vows, and Promifes, and facred Oaths, in the moft ferious and tremendous Manner, and that he valued neither God nor Man equally with a good Frontier.

This is the Way thefe Princes take to Fame, *and their Pofterity praife their Saying*, without confidering how much Mifery they brought upon their Generations, how many innocent People fuffered both of their own and other's Subjects, how many thoufands died, how many more were reduced to the extremeft Mifery, and the whole Nation brought almoft to Beggary. 'Tis a wrong Way the World is in, to crown thofe Actions with their Praife and Admiration, that fhould be rather charged with Infamy and Curses! I know not by what ftrange Delufion 'tis, that Pofterity reads, with the greateft Pride and Pleasure, the Events and Actions of thofe Reigns, that were undoubtedly the moft oppreffive of their Anceftors ; not with the Joy of People faved from fuch a Shipwreck, and fecure themfelves, but with a wild Ambition and Defire of riding in the like Storms. But fure the peaceful and the quiet
Reigns

Reigns were much the easiest to the Subject.

But since the Character of *taking Delight in War* is so truly infamous and odious in the Sight of God and all good Men, it is but reasonable and just that we should take great Heed of fixing it where it is not certainly deserv'd, and ought to stand. A State of War is contrary to that of Peace; but one is full as lawful as the other; and the Spirit of God assures us by the wisest of Men, That *there is a Time for one as well as for the other*, Eccles. 3. 8. The greatest Princes of the World have sometimes been the greatest *Captains*, constrain'd by the Necessity of their Affairs to be continually engaged in Wars, either repelling Force, or vindicating Wrongs, or gloriously asserting Liberty. Would it be well to treat the Memories of those *Princes* ignominiously, as *taking Delight in War*, by whom alone it came to pass that any one could take Delight in Peace? or that there could be any such thing as Peace with Liberty? Were this a suitable Return for such as rescued miserable oppressed People from all the Insolence and Violence of either civil or religious Tyranny? Would it be well to brand the *Generals* thus who fought their Princes and their Countries Battles, at the constant Hazard of their Lives, only because they reaped the Honours and Advantages which their great Services deserv'd, or which their Stations would have claim'd had they been neither *wise*, nor *valiant*, nor *successful*?

Would it be well to lay this heavy Charge upon the meaner *Officers*, or even the *common Soldiers*, who live in Arms, defend their Country, and annoy the Enemy, altho' they had no

other Motive to it but their Pay ? If their Employment be not honest and allowed, they should be told so ; but if it be, they can no more be said to *delight in War*, i. e. in all the Miseries and mischievous Effects of War, than they who carefully look after People's Health, to take Delight in their Diseases and their Sufferings ; or they who plead the Causes of their Clients, to take Delight in People's Injuries and Oppressions ; or they who are the Ministers of Justice, can properly be said to take Delight in the severest Executions of it ; altho' they all of them are well rewarded for the Pains they take, and would not undertake those Offices without it. This were too thankless and injurious a Treatment of those brave Men, by whom we enjoy our Safety and our Ease ; and who, besides the Hopes of Recompence, may be presumed to act upon as worthy and as honourable Principles as those who are the readiest to disarm them.

Nor is it less unjust and mischievous, that all who judge not right of the Necessity of War should be reproach'd as *Enemies to Peace* : That is an Artifice of the dark Masters and Promoters of Slander, by which they delude unwary inconsiderate ones. The *military Men* who stand in their Way must by all Means be said to *take Delight in War*, because it is their Trade ; the *Civil* who would fain be safe, and fly for Refuge to the Camp, must all of them be represented as *Enemies to Peace*. These are the odious Skins in which Men cloath their Enemies, before they think of hunting them : But is this Usage honest, just, or Christian-like ? Is it not possible for Men to be mistaken

taken without Malice? or to judge amiss, without Design of hindring any Good or doing any Evil? Methinks in Matters that at least are doubtful, and where the *Event* alone can rightly determine which of the contending Parties judg'd the best, a little better Quarter might be given, and a more favourable Censure pass'd. Are the People who seem to be afraid of an unsecure Peace so destitute of all Defence, as to deserve immediately to be esteemed its Enemies? Can Men upon the sudden fall into Confidence and good Opinion of a Prince, whom never Creature trusted yet but was deceiv'd? or are we at length become a Match in *Fraud* and *Finesse* for that Court, so that we need to apprehend no Danger from it? How comes it that all the *Princes* of the World abroad concur in the same Distrust and Diffidence of this their *common Enemy*; and *One* especially, who if he means well to himself, means certainly as well to us? But since Authorities and great Names are Arguments that rather *silence* than *convince*, and since *Respect* stops many a Reply that *Reason* has in readiness, I leave this sacred Shelter, and betake my self to common Sense, and only desire to know, whether the Men themselves, who are on this side of the Question, are not as fit to Judge, and as capable of Judging as their Neighbours? Is it because they understand not so well the situation of Affairs abroad, or those at home? Do they want Skill, or Observation, or Experience? are they much less acquainted with the Riches or the Poverty, the Strength or Weakness of the Enemy, or of their own Country than other Folks?

Folks? Or know they nothing of the Powers and Interests of other States and Princes, or how to ballance them? Or have they no Estates and Fortunes of their own at home to save or lose? Do they not equally contribute to the publick Charge, and are they not assess'd like other Men? Is not the service of the War by Sea and Land, is not the Civil List, and every Branch of the Revenue, assisted by their Payments in proportion to their Powers, as much as by those who differ from them? Are they less Hospitable, less Beneficent, less Charitable than their Fellow-Subjects? Are they less sensible of Grief or Loss, than other Folks? Does not the War deprive them of their Relations, Kindred, Friends, and Acquaintance? and does it not abridge them of many great Conveniencies and Pleasures? And, in a word, do they not suffer equally with any People in the Kingdom? In what Respects can War be advantageous to Them, in what can Peace be prejudicial; more than each will be to others in common with them?

I could to these, add numberless Inquiries more, and make Recriminations without End, if they would serve to any good and honest Purpose. But our Dissensions want no Irritation; what I have said, may be sufficient to shew (where People will open their Eyes or Ears) that there is neither Sense, nor Reason, nor Justice, in calling those who are afraid of an insecure one, *Enemies to Peace*.

And thus, having shewn whom *David* meant, and whom he meant not, in his Prayer to God, to scatter those who delighted in War: And also shewn, what Reason and Justice People have to detest such Men as truly deserve
that

that infamous and hateful Character ; as also, whom we ought not to charge therewith, or with the being Enemies to Peace. I have, I find, but a little time left, for an Exhortation to Repentance, and the humbling our selves before Almighty God, in order to the obtaining Pardon of all our great and manifest Transgressions ; the averting of those heavy Judgments which our Provocations have deserved ; and for imploring a Blessing on the present Treaty, that thereby may be produced, an honourable, secure and lasting Peace, to us and our Allies ; and also to beg his Blessing on our United Arms, till such a Peace shall be submitted to. Great things indeed, but not too great for Him, of whom we come to ask them ! But oh, let not the Lord be angry if we humbly pray Him, that we may not want these mighty Blessings, till he can give them to our Humiliation and true Repentance ! But let us owe them quickly to his undeserv'd and boundless Mercy !

The War we are engaged in is acknowledg'd to be just, and the Successes God hath crown'd it with, have been astonishingly great. And therefore they who now tell us, that we entred *wrong* into it, are those I doubt, who would have us go *wrong* out of it. Or if they mean that we have been at too great Charge, 'tis manifest they know not how to value those Successes. But I would speak to *Englishmen*. These great Successes, it is plain, have not been overbought, because we are told--*it is by them, that the Enemies have been so far reduced, as to make Proposals for treating of a general Peace.*

Would they have done it then, without these great Successes ? Or could we have obtain'd these great Successes at a less Expence ? I am as glad to confront so senseless a Slander, with so great an *Authority*, as I am to say, that our Enemies have been at as great an Expence at least, to lose their Country, Cities, and their Armies, as we have been to win

win them, take them, and overcome them : And that their Children, and their Children's Children will be paying Debts (if Arbitrary Governments pay Debts) contracted by Disgraces, Losses and Defeats, which left them fighting still in *Chains and Slavery*, while our Posterity shall be discharging Debts contracted by their Fathers, to leave them the *Protestant Religion, a Protestant Succession*, and (which must keep them both) *their Liberties*.

The *Blessing* that we are to ask upon this *Treaty* is, I conceive, in other Words ---- that *We* may have the Wisdom and the Resolution to demand and to insist upon, and that the *Enemies* may have the Justice and the Grace to yield up, what we have hitherto been fighting for ; as well because it is to be an honourable, secure, and lasting Peace, (which otherwise we think it could not be) to Us and our Allies (who are to judge of it, as well as We) as also because we are to beg the Divine Assistance on our United Arms, till the *Enemies* shall submit to such a Peace, as we would have, by *Treaty* ; now surely, there is little need of fighting and continuing on a War, to obtain a Peace that would have none of those good Epithets belong to it ; and therefore the Peace we beg for as a *Blessing*, must needs be such a one as we have all along been wishing for ; it must be such as will be *honourable, secure, and lasting*. And there are none I hope, in all the Queen's Dominions, that will not heartily pray for such a Peace, or readily contribute to such a War.

Our *Enemies* themselves will hardly have the Malice, or the Confidence to say, this Nation is an Enemy to Peace, or that whatever could be done, has not been done, in order to the obtaining it. But we shall also give them Cause, I hope, to say, that all that can be done in order to the carrying on the War, is also done. The first, without the last, would only give them a Pleasure that we owe them not, and make us their Scorn, who have been hitherto their constant Terror. But let us not so much as presage the least Evil ! I know very well in whose Hands, under God, we are. This is a Peace or War, that is not
like

like any other Peace or War that we or our Fathers have seen. 'Tis one of the greatest Misfortunes that could befall this Nation at this Time, if People's Consideration can be so short and slight, as to think this Treaty will determine only whether they shall save a little Money by Peace, or spend a little more by carrying on the War; whereas it will determine, in all likelihood, whether they shall ever have Abilities and Power again, of giving or refusing. I do not mean that we shall *article* for or against a new Religion, a new Government, and a new King. But I mean, that unless the Peace be good, those things will certainly follow, in their Time, without and against all Articles: And therefore no Man can be too solicitous about this great Event, that will determine the Fortune of *Europe* for many Years, and it may be for many Ages; and for our own particular, determine, in its Consequence, of all we have. And therefore, they who are in earnest zealous for *the Glory and the Safety of the Queen, the Preservation of the Protestant Religion, and the Protestant Succession, and for the English Laws and Liberties*, will certainly beg of God, so to direct, guide, and assist those whom the Queen employs in this most nice and perilous Affair of Treating, that such a Peace may be obtained, as will secure them all, to us and our Posterity: Or (should the War be still found necessary) that He would go forth with our Armies, in the most glorious and surprizing Manner he hath hitherto done, and raise us up (He only can) a *General, wise, and brave, and fortunate*, as was our last.

These are the Blessings that we want, and come to ask of our Lord and Saviour Jesus Christ, to whom with the Father and the Holy Ghost be all Glory, &c.

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